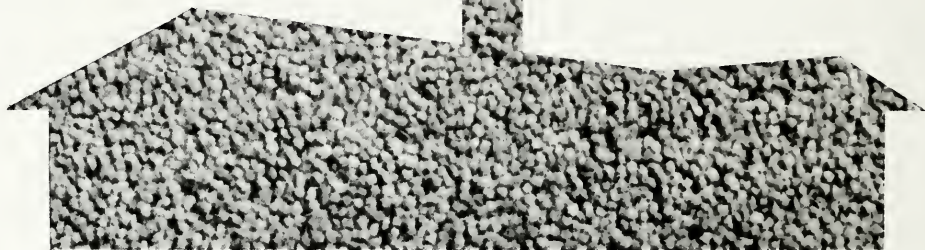




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WHERE ONLY THE BEST IS GOOD ENOUGH

# Millennial STAR

JUNE, 1965

VOLUME 127 NUMBER 6

## Public attitude changing

IT is interesting to see a new attitude creeping into the public mind with respect to smoking cigarettes.

Many are now regarding the use of tobacco—particularly at certain times—as a sign of disrespect. This is most interesting because it may become a step towards even further public condemnation of the use of tobacco.

Already the British Government has gone far to educate its people as to the health hazards of tobacco. Probably no nation in the world has done such a fine public education job in this matter than Britain.

But looking at it as a sign of disrespect at times when only respect should be shown, is a new and encouraging change.

Among these instances was when the nation observed Remembrance Sunday. This was a most sacred time. The Queen herself took part, and beautifully so. But the "Daily Telegraph" called attention to the problem.

"The solemn purpose of the Remembrance service at the Cenotaph to the dead of two world wars was lost on some of the people among the thousands who lined Whitehall.

"Several men and women near me puffed at cigarettes. They continued to do so after the Queen, dressed in black, had arrived at the Cenotaph.

"I saw one man still smoking when the Bishop of London, Dr. Stopford, was pronouncing the blessing at the end of the service. He had lit his cigarette in the midst of the hymn, "O God Our Help In Ages Past."

This sort of public resentment against smokers who thoughtlessly pursue their own selfish interests is growing. More and more non-smokers resent having smoke blown in their faces.

Resentment of this kind may eventually do more to curtail the habit than the cancer scare. Who can tell?

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### A THOUGHT FOR YOUR TALK

The holding of the priesthood stimulates a man to conform his life to the standards and attributes of the Master whose authorized representative he is.

—PRESIDENT STEPHEN L. RICHARDS

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*The London Temple—the objective of all Priesthood holders in the Church of Jesus Christ, for it is in the Temples of the Lord that the Priesthood reaches its climax.*

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FROM THE PEN OF THE PROPHET



# THE PRIESTHOOD

*by President David O. McKay*



**PRIESTHOOD** is inherent in the Godhead. It is authority and power which has its source only in the Eternal Father and His Son Jesus Christ.

In seeking the source of the Priesthood, we can conceive of no condition beyond God Himself.

In Him it centres. From Him it must emanate.

Priesthood, therefore, as held by man must ever be delegated authority. There never has been a human being in the world who had the right to arrogate to himself the power and authority of the Priesthood.

As an ambassador from any government exercises only that authority which has been given him by his government, so a man who is authorised to represent Deity does so only by virtue of the powers and right delegated to him. However, when such authority is given, it carries within limitations all the privileges of a "power of attorney," by which one is empowered by another to act in another's stead. All official action performed in accordance with such power of attorney is as binding as if the person himself had performed it.

Priesthood is a "principle of power."

To form a mental picture of a principle in its abstract form is difficult if not impossible. We can interpret it only as it is expressed in human action. A principle is that something which is inherent in anything, determining its nature. The very essence of Priesthood is eternal. As it finds expression in life it mani-

festes its power. We can conceive of the power of Priesthood as being potentially existent as an impounded reservoir of water. Such power is dynamic and productive of good only when the liberated force becomes active in valleys, fields, gardens and happy homes; so the principle of power is manifested only as it becomes active in the lives of men, turning their hearts and desires toward God, and prompting service to their fellow men.

Strictly speaking, Priesthood as delegated power is an individual acquirement. However, by divine decree men who are appointed to serve in particular offices in the Priesthood unite in quorums. Thus this power finds expression through groups as well as in individuals.

The quorum is the opportunity for men of like aspirations to know, to love and to aid one another. "To live is not to live for one's self alone."

For a quorum to function, there must be a Church organisation. In the history of God's dealing with men individual prophets have held the Holy Priesthood at times when there was no regularly-organised Church on the earth, but never under such a condition has there been a quorum of Priesthood organised.

The Church, therefore, is the means through which the authority of the Priesthood can be properly exercised and administered. Whenever the full authority of the Priesthood is upon the earth, a Church organisation must be maintained. Contrawise, there can be no true Church without the divine authority of the Holy Priesthood.

# ***Without the Priesthood there could be no true Church of Christ on earth***

**by ElRay Christiansen**  
**Assistant to the Council of the Twelve**



IN the Church of Jesus Christ, there always has been and always will be found the Priesthood of God, which is, according to John Taylor, third president of the Church " ... the power of God delegated to intelligences in the heavens and to man on earth ... by which power all things are governed on earth and in the heavens." By this power, all things were created. " ... Worlds without number ..." have been organised and by this power they will continue as God sees fit. Wilford Woodruff tells us that, "Our Heavenly Father performs all His works—the creation of worlds, and the redemption of worlds—by the power of the eternal priesthood ..." (J.D. 24:242.)

As it applies to us, the priesthood is the authority and power of God delegated to man that Zion may be organised and built up and that the servants of God may act authoritatively in administering the ordinances of salvation for the human family. Thus, the priesthood is responsible for teaching the living who will heed, the principles of truth and salvation and bring them into the fold of Christ. Following this, the Priesthood administers all ordinances necessary for salvation and exaltation for both the living and the dead.

Without the priesthood there could be no authorised Church of Christ, and without the Church, the priesthood could not function fully and effectively, because the Church is the official channel through which it operates. Under direction and authority of the priesthood, *all* the affairs of the Church are directed and governed and administered.

Baptism, for example, even if solemnised according to the form and pattern followed by the Saviour and his appointed servants, will be of no

avail and will not bring remission of sins, unless the officiating minister has received authority from Deity to act in the name of the Father and of the Son and of the Holy Ghost.

Without divinely ordained and inspired men, holding the Holy Priesthood, the work of the ministry cannot be performed acceptably to God; neither can the Church be perfected. They are absolutely necessary until all shall come to the unity of the faith and a knowledge of the Son of God.

The absence of that divine authority and of the gift of the Holy Ghost, has caused the division and the dissention that now exists among the professing Christians, who are "tossed to and fro and carried about by every wind of doctrine."

No council, convocation, conference, synod, or presbytery, composed of any number of learned, devote, and venerable persons without divine communication can confer the smallest amount of divine authority. Their power is only human; their decisions, their commissions, and their creeds are equally valueless in the plan of salvation.

Through the instrumentality of Joseph Smith, who was foreordained and nominated by Jesus Christ in a personal visitation, the Priesthood was given by God to the Church of Jesus Christ of Latter-day Saints. One evidence of this fact is the awareness and operation of both the Aaronic Priesthood (which embraces the Levitical Priesthood) and the Melchizedek Priesthood. The latter being the same power and priesthood held by Adam and by the Prophets of God since Adam. Joseph Smith was ordained to the Aaronic Priesthood under the

hands of John the Baptist and to the Melchizedek Priesthood under the hands of the Apostles, Peter, James, and John. The restoration of these priesthoods is in part a fulfillment of the promise of the Lord that in the last days " . . . *That in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven and which are on earth.*" (Eph. 1: 10.)

"*He (Joseph Smith) lived until he received every key, ordinance and law ever given to any man on the earth from Father Adam down, touching this dispensation. He received the powers and keys from the hands of Moses for the gathering of the House of Israel in the last days; he received under the hands of Elijah the keys of the sealing of the hearts of the fathers to the children, and the hearts of the Children to the fathers; he received under the hands of Peter, James, and John the Apostleship, and everything belonging thereto; he received under the hands of Moroni all the keys, and powers required of the stick of Joseph in the hands of Ephraim; he received under the hands of John the Baptist the Aaronic Priesthood: with all the keys and powers and every other key and power belonging to this dispensation, and I am not ashamed to say that he was a Prophet of God, and he laid the foundation for the greatest work and dispensation that has ever been established on earth.*" (J.D. 16: 267) (Wilford Woodruff)

With the gospel restored in its fullness including all the keys of the priesthood placed in the hands of his living prophet, who has continually revealed to him the mind and will of God, this becomes a time when a veritable flood of truth and under-

standing is shed forth for the benefit of all who will receive. Let us not be found " . . . so near the forest that we cannot see the trees," or the blessings of the gospel. Likewise, let those of us who have the priesthood remember the inspired statement regarding the requirements for the proper use of this divine power:

" . . . *The rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins or to gratify our pride, our vain ambitions, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood of the authority of that man.*" (D. & C. 121: 36-37.)

And again,

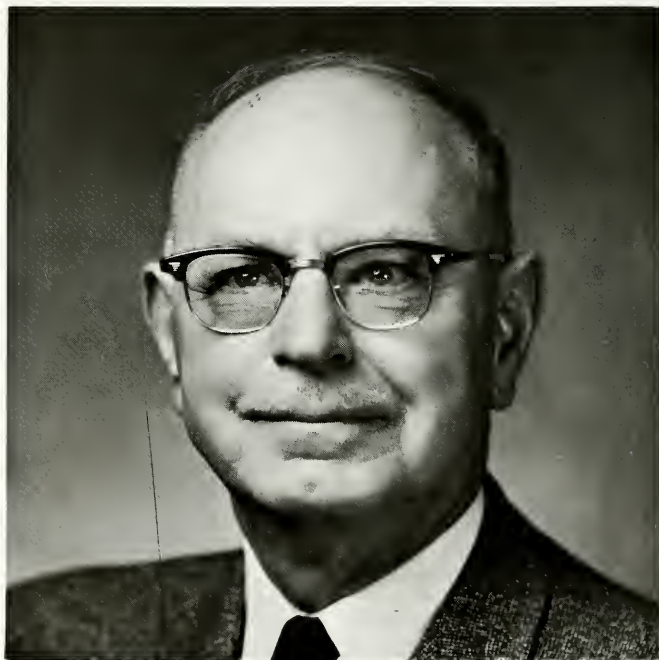
"*No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness and meekness, and by love unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile . . .*

"*Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know that thy faithfulness is stronger than the cords of death.*" (D. & C. 121: 41-44.)



# ***The Priesthood is more than power it is God's authority***

***by William J. Critchlow Jr.  
Assistant to the Council of the Twelve***



OVER a score or so of years, I promoted and sold something I had never seen; I didn't even know what it was—I still don't. I had not only never seen it; I had never heard it; I had never smelled it; I had never tasted it; and I had always tried assiduously to avoid touching it. Once, stringing lights on a Christmas tree, I accidentally got my finger in an empty socket—I then felt it!

Who really knows what electricity is? We know what it can do. It lights our homes; it lights our streets; it runs our factories and our mills; it affords us lovely music, radio, television, and a score of wonderful appliances in our homes, but who really knows what this great power, called electricity, actually is?

Over the same score or so of years, I promoted another something which I have never seen; I don't really know what it is. I have not only never seen it; I have never heard it; I have never smelled it; I have never tasted it; I have never touched it, but on occasions it has touched me. More than once, as I officiated in priesthood ordinance work, I have felt it.

Who really knows what this great power of the priesthood is? We know what it can do. By that power this and other worlds were created and will be redeemed;<sup>1</sup> by that power the city of Enoch was taken up to heaven;<sup>2</sup> by that power the waters of the Red Sea were parted to liberate Israel; by that power Elijah sealed the heavens so that no rain or dew fell upon the earth; by that power Brigham Young rebuked the frost and the sterility of the soil and this valley became fruitful.

Two thousand years ago, one possessing that power gave new eyes to



the blind, new legs to the halt, turned water into wine, walked on the water, cleansed lepers, cast out evil spirits, fed thousands by blessing a few loaves and fishes, restored life to the dead. Two thousand years later—even today—bearers of that same priesthood power again cast out devils, restore health to the sick and in other ways employ that power. Employing it, a young man, Nephi by name, once shocked his assailants into submission by pointing his hand at them. The assailants were his brothers.<sup>3</sup>

Again, let me ask who, among all mortal men, really knows what this marvellous priesthood power actually is? Obviously it is power; its source, obviously too, is God. Why not call it then for what it truly is—THE POWER OF GOD.<sup>4</sup> President Joseph F. Smith so called it, saying, "It is nothing more nor less than the power of God."<sup>4</sup>

To Jesus was given the assignment of organising or creating the world. He was also given the responsibility of carrying out his Father's programme here on earth. To assist him in his administrative duties he has chosen administrative assistants and made them officers in his kingdom. These are they who hold the priesthood. He has also provided — all through the ages—direct lines of communication to his prophets — the higher officers in his kingdom—for conveying instructions in matters concerning the kingdom. He has also set up transmission lines and service leads through which the Power of God (Priesthood) may flow to all of his officers (the Priesthood).

The power of Priesthood is not in his officers but through them, just as

the power of electricity is not in the wire but through it. Carelessness around electric power lines can be suddenly lethal. Carelessness around priesthood power lines can be slowly lethal, producing a lingering, withering, spiritual death.

The genius of man, employing the great power called electricity, has made possible the transmission and reception of sound and sight all over and around the world—perhaps beyond. The sets employed are the telegraph, the telephone, radio and TV. But the genius of man is dwarfed by the omnipotence of God, who, employing that great Power of God — Priesthood — has created sets that are truly "out of this world." We call these marvellous sets souls—mortal bodies — my body — your bodies.

These souls can "dial" God in any time, any place, in any circumstances by merely saying, "Our Father Who Art in Heaven." And there will never be a busy line, never any interference, never a line out of order. God always hears and answers the prayers of the faithful.

His messages to his children usually come by inspiration or revelation. Oral messages are not always exclusively for his prophets.

When these human receiving sets are energised with priesthood, by the laying on of authoritative hands, the communication lines are activated; and the transmission lines are opened to permit the flow of Priesthood power. And by that power the sick are blessed, the sorrowful are comforted, the abilities of officers to serve are strengthened. Men are thus empowered and magnified in their callings.

## PRIESTHOOD IS MORE THAN POWER — IT IS AUTHORITY.

Quoting President Joseph F. Smith again: "It is ... the power of God delegated to man by which man can act in the earth ... in the name of the Father and the Son and the Holy Ghost, and act legitimately."<sup>5</sup> He also said, "The Priesthood in general is the authority given to man to act for God ... But it is necessary that every act performed under this authority shall be done at the proper time and place, in the proper way, and after the proper order. The power of directing these labours constitutes the keys of the Priesthood. In their fulness these keys are held by only one person at a time, the Prophet and President of the Church ..."<sup>6</sup>

President David O. McKay holds all of the keys of the priesthood. He or his predecessors in office have directly (personally) or indirectly (by delegating authority to others) conferred keys upon temple presidents, stake presidents, mission presidents, quorum presidents, bishops and others. "No man taketh this honour unto himself but he that is called of God as was Aaron."<sup>7</sup> "We believe that a man must be called of God, by prophecy and by the laying on of hands, by those who are in authority ... to administer in the ordinances thereof."<sup>8</sup> Aaron was so called and ordained.<sup>9</sup>

"Some suppose this authority may be derived from the Bible," said President Joseph F. Smith, "but nothing could be more absurd ... If by reading and believing the Bible this authority could be obtained, all who read the Bible and believe it would have it—one equally with another ... God Almighty is the only source

from whence this knowledge, power and authority can be obtained . . . The scriptures may serve as a guide to lead us to God . . . but they can do no more."<sup>10</sup>

**PRIESTHOOD IS ETERNAL AND EVERLASTING.** The Prophet Joseph Smith said, "The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years . . . <sup>11</sup> Adam obtained the priesthood "in the Creation, before the world was formed."<sup>11</sup> He (Adam) stands at the head as the presiding high priest (under Christ) over all the earth for all ages. <sup>11</sup> This priesthood of the holy order, known later as the Melchizedek Priesthood, continued in patriarchal order without a break with Adam's worthy descendants until the day of Moses.<sup>12</sup>

Through Moses the Lord attempted to set up the house of Israel, soon after their liberation from Egyptian bondage, as a kingdom of priests of this holy patriarchal order. He sent Moses down from the Mount with tablets of stone upon which were inscribed principles of salvation, but seeing the people engaged in idol worship, Moses dashed the tablets to the ground, breaking them into fine bits. Again, the Lord called Moses up on the Mount and there He rewrote with His finger, on tablets which Moses had prepared, the ten commandments; but He deleted this time the salvation principles which necessitated priesthood of the holy "patriarchal" order, denying thereby His children the Melchizedek Priesthood. Later he removed Moses, who held the Melchizedek priesthood, thus leaving Israel with only a lesser priesthood, called the Aaronic priesthood, after Aaron, upon whom it was conferred.<sup>13</sup> From that time on until the Saviour's ministry on earth, this was the prevailing authority of God on the earth.

Jesus restored at His coming the higher priesthood, He being the "Great High Priest, forever after the order of Melchizedek,"<sup>14</sup> but after the passing of His Apostles there was no one left, holding the keys, to

authorise the ordination of any mortal man to any office in either priesthood. The apostate world accordingly, was left without priesthood for about sixteen long, dark centuries. Then in May, 1829, the Lord sent John the Baptist, a first born literal descendant of Aaron, who held the keys of the Aaronic or Lesser Priesthood, to restore that priesthood. He also sent, soon after, the Apostles Peter, James and John who held the keys of the higher or Melchizedek Priesthood to restore that priesthood.

From Adam to Moses the existent priesthood was "Patriarchal" or Melchizedek, or the Holy Priesthood—all one and the same. Those who held it were High Priests and Patriarchs—it had no appendages. From Moses to Jesus the prevailing priesthood was Aaronic—sometimes called Levitical. The first born sons of Aaron's posterity were the "High Priests" (higher priests in the Aaronic priesthood); the sons of Levi were their assistants. Appendages to both priesthoods were added by our Lord who gave His Church in Palestine, apostles, bishops, evangelists, high priests, seventies, elders, priests, teachers and deacons. He similarly perfected His Church upon this American continent when He appeared here after His crucifixion and resurrection in Jerusalem.

**"THE HOLY PRIESTHOOD IS A SYSTEM OF LAWS AND GOVERNMENT** — That is: pure and Holy."<sup>15</sup> "A perfect law of theocracy."<sup>16</sup> Presently, it is the government of the Church of Jesus Christ of Latter-day Saints — God's kingdom here upon earth. Eventually, when the Kingdom embraces the earth, when "every knee should bow . . . and every tongue should confess that Jesus Christ is the Lord,"<sup>17</sup> I sincerely expect Priesthood will be the governing world power. Can man devise a better system of laws and government?

**PRIESTHOOD IS RESPONSIBILITY.** Jesus was given the responsibility of administering the Gospel plan on this earth. Absenting himself, He left His kingdom here on earth in the hands of His officers—those who hold the priesthood. The kingdom is no

stronger nor better than its officers. President Wilford Woodruff said, "The highest calling the Lord ever called any human being to in any age of the world, has been to receive the Holy Priesthood, with its keys and powers."<sup>18</sup> When men take a priesthood calling, they covenant to magnify it; they take upon them the obligation to labour with zeal and energy in their particular calling.<sup>19</sup>

President Joseph F. Smith asked: "Will you who hold the Priesthood profane the name of Deity?"

"Would you be riotous and eat and drink with the drunken?"

"Would you . . . forget your prayers and fail to remember the Giver of all good?"

"Would you . . . violate the confidence and the love of God?"

"Would you dishonour your wife and children?"

"Will you honour the Sabbath day and keep it holy?"

"Will you observe the law of tithing and all the requirements of the Gospel?"

"Will you carry with you at all times the spirit of prayer and the desire to be good?"

"Will you teach your children the principles of life and salvation?"<sup>20</sup>

Sometimes men relax and treat their priesthood responsibilities lightly in the home, failing to teach their families the Gospel, failing to have family prayers, failing to use the priesthood when sickness uninvitingly stalks the home. Husbands and sons are sometimes lax in their duties because they lack the co-operation and encouragement of their wives and mothers.

The sisters would do well, if, following the counsel of the Prophet, they provoked their husbands and sons to do good works<sup>21</sup>—priesthood works. Husbands, rightfully and scripturally too, are the family heads<sup>22</sup> — its priests and its spokesmen. The wives, thanks be to God, are the family hearts.

The power of the Melchizedek Priesthood is to have the power of "endless lives,"<sup>18</sup> said the Prophet Joseph Smith. "And all those," he said, "who are ordained unto this

priesthood are made like unto the son of God, abiding a priest continually."24 He further said, "Those holding the fulness of the Melchizedek Priesthood are kings and priests of the Most High God, holding the keys of power and blessing."16 Our Lord appraised this wonderful gift in these words:

"... all they who receive this priesthood receive me ...

"And he that receiveth me, receiveth my father;

"And he that receiveth my Father receiveth my Father's Kingdom; therefore all that my Father hath shall be given unto him."25

To you who bear the priesthood, may I say: In an inventory of your possessions—physical, mental, spiritual and financial, priesthood, if honoured, may be your greatest asset; it could be the best investment you ever made. It costs you nothing; its dividends can be fabulous. Appraise it honestly and list it high up among your assets on your life's balance sheet. And you who are not honouring your priesthood, debit it high upon the liability side of your life's balance sheet. It could well be your greatest liability. You could sooner or later, find yourself bankrupt in the Kingdom of God. As of this day, is your priesthood an asset or a liability?

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# ✻ Learn of me, and listen to my words ...and you shall have peace in me

DOCTRINE & COVENANTS 19: 23

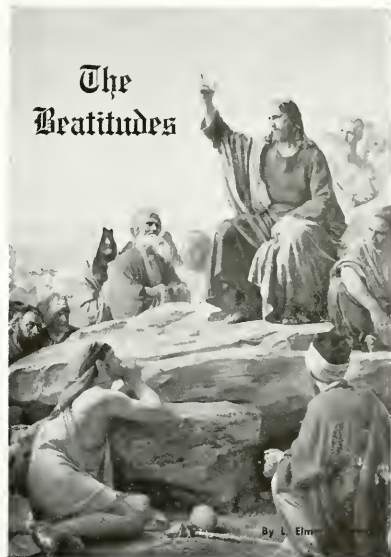
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# ***Church the medium through which the Priesthood works***

***by John H. Vandenberg  
of the Presiding Bishopric***



*"Joseph, I have observed that baptism for the remission of sins has been mentioned quite frequently throughout this record you are translating. I don't fully understand what it means. Can you explain it to me?"*

*"No, I cannot, Oliver, I don't fully understand it myself. I think we need the Lord's help in this matter."*

THIS conversation could have taken place between Joseph Smith and Oliver Cowdery as they worked on the translation of the Golden Plates. We do not know what they said to each other or the details of the discussion which prompted them to go into the woods near the Susquehanna River to inquire of the Lord regarding baptism for the remission of sins.

Their prayer was answered in a manner which, no doubt, was beyond their expectations. "... a messenger from heaven descended in a cloud of light ..." This messenger "... said that his name was John, the same that is called John the Baptist in the New Testament ..." This same John laid his hands upon the heads of Joseph and Oliver and conferred upon them the Aaronic Priesthood with these words:

*"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness."*

Oliver Cowdery wrote a descriptive account of this marvellous event:

*"The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called Him in a fervent manner, aside from the obodes of men, condescended to manifest to us His will. On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us. While the veil was parted and the angel of God came down clothed with glory, and*



*delivered the anxiously looked for message, and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day'; yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature: Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow-servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel, from glory, 'twas a message from the Most High! And as we heard we rejoiced, while His love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!*

*"But, dear brother, think, further think for a moment, what joy filled our hearts, and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hand the Holy Priesthood . . ."*

John the Baptist explained to Joseph and Oliver that the Aaronic Priesthood held the power to baptise, and he then instructed them to baptise each other. "Accordingly," said the Prophet Joseph, "we went and were baptised. I baptised him first, and afterwards he baptised me—after which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood — for so we were commanded."

The Aaronic Priesthood, as John the Baptist explained, was the authority to baptise but not the authority for the laying on of hands for the gift of the Holy Ghost. He told Joseph and Oliver that " . . . he acted under the direction of Peter, James and

*John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us . . ."*

Peter, James, and John themselves appeared to Joseph and Oliver approximately one month after they had received the Aaronic Priesthood. At this time Joseph and Oliver were ordained to the Melchizedek Priesthood, which gave them the power of the laying on of hands for the gift of the Holy Ghost. They were now authorised to perform all saving ordinances and to act in the name of God.

After the crucifixion of Christ in the meridian of time, the external influences of persecution and paganism and the internal influences of heresy and differences of opinion among the church leaders began to affect the doctrines of the primitive church. The teachings gradually changed and moved further and further from the truth. As the righteous men died, many of them through persecution and martyrdom, the priesthood disappeared; and several centuries after the death of Christ, there was no person on the earth with the authority to pass the priesthood on to others. Because of wickedness and apostacy, the Lord had taken the priesthood away from mankind and left them without the power to act in his name.

" . . . it was easy to be seen," wrote Oliver Cowdery, "that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the Gospel. For the question might be asked, have men authority to administer in the name of Christ, who deny revelations, when His testimony is no less than the spirit of prophesy, and His religion based, built, and sustained by immediate revelations, in all ages of the world when He has had a people on earth?"

It was necessary to restore the priesthood to the earth so that the work of the Lord could be carried forth. The restoration came at a time of religious awakening, a time

when people were seeking something new in the way of religious worship and were ready to accept new theories and doctrines.

When Joseph Smith went into the grove to ask our Father in heaven which church was right, he received the answer that the true church of Jesus Christ was not on the earth, but he was not told to go immediately and organise it. At that time, Joseph had no authority to act in the name of God. It was necessary for him to become more acquainted with the ways of God and gain more understanding of the true gospel doctrines and procedures. It was nine years after the First Vision that he received the priesthood; and one year after being ordained, he was told to organise an official church. During these ten years, Joseph was growing, maturing, and learning to walk in the ways of God. In other words, this period of time was a period of preparation for the leadership he was to assume as president of the Church and prophet of God.

The Church is the medium through which the priesthood works. Through the church organisation and its various auxiliaries, the priesthood can be put to the best use to further the work of the Lord. The restoration of the priesthood to the people of the earth was the greatest event in these latter days. Because John the Baptist and Peter, James, and John appeared to Joseph Smith and Oliver Cowdery and ordained them to the Aaronic and Melchizedek priesthoods, we today are the beneficiaries of the activities of a great church and the recipients of the blessings that come through the priesthood and the gospel.

There is no doubt in my mind that God is guiding and directing the affairs of his church today through his priesthood. I pray that the young men will continue to keep themselves clean and worthy to act in the name of God by receiving priesthood authority.

## Let's talk it over

"NOW can we give our children greater faith, when they even refuse to come in to Family Home Evening?" This is a cry from the heart, and we have heard it more than once.

Everyone should now be holding a Family Home Evening. It is inspired by the Lord, and as you read through the lessons you can see little things that, because of modern day living, we have come to accept, even if we have been a little uneasy.

The Lord must often despair that the majority of his children are so far away from him; but the words of the hymn come to my mind here:

*Know this that every soul is free,  
To choose his life and what he'll be,  
For this eternal truth is given,  
That God will force no man to  
heaven.*

*He'll call persuade direct a right,  
And bless with wisdom, love and  
light,*

*In nameless ways be good and kind.  
But never force the human mind.*

We cannot force our teenagers into a family hour. If we do the results will be disastrous. They will show their boredom and resentment and disrupt the whole programme, creating a bad spirit for the rest of the family.

Heavy Fathers are out; and don't nag your children about Family

Hour all the time, either. Being a teenager at this time must be worse than any other. There are far more temptations, attractions, lack of morals, lack of discipline. Let's face it, conditions, ideas and behaviour are not the same as they were when we were children, and we as parents should realise just how much evil and temptation is around our young people. **THEY NEED US EVEN IF THEY DON'T KNOW IT.**

Our children do need rules and standard, especially when they are away from home. While they are very young we can insist on their attendance at Church meetings and home evenings, etc. At the same time we should do our best to support all plans by our Branch President or Ward Bishop to make Primary and Sunday School so enjoyable that the children just can't wait to go there. Children always need a firm hand, but it should be administered by a kind and loving parent. Children should not be afraid of their parents, but neither should they be allowed to do exactly as they please regardless of others. So, where do we draw the line?

### LET'S TALK

We have always believed in serious talks and even before a child starts school you can begin to reason with him. Explain that you love him and

that you want him to grow up to be good and kind. The rules and restrictions are for his benefit as well as yours. Just as we didn't leave it to the child to decide whether he wanted to go to school, we don't leave them to decide whether or not they want to go to Church or join in Family Hour. We know it is good and we want the best for them.

Young teenagers can also be guided along these lines, after all if they don't want to go to Church and the parents don't bother about it they are likely to drift even further away.

While they are still in your care and you pay the bills, then surely you have the right to guide them in their activities, clothing, hairstyles, make-up, etc.

When you have your little talk with them, first LISTEN to their point of view and then DISCUSS the matter calmly, telling them your fears, your hopes and your problems. They will appreciate you far more as they realise that you are genuinely concerned about their welfare because you love them.

You can influence their tastes in fashion from a very early age, by pointing out extremes, showing that they can look out of place, and even make the wearer look ridiculous, when in fact they could look very attractive if they wore a little less

make-up, not so tight clothes, or if they used more soap and water. Then again always bring attention to the girl or boy who is really well-groomed and say that they do look attractive.

The same applies with such bad habits as smoking and drinking, show how they degrade a person, but pity the person, because he doesn't know what he is doing.

Did I hear you say you can't talk to your children? Well, first of all PRAY. Pray that you will be able to keep your temper, that you will be able to say what is in your heart, and pray that your children's hearts will be turned towards you.

Do not choose a time for this task when they are just going out, or when they have a lot of homework, or they are just going to wash their hair. Let them know in advance that you would like to have a little talk with them if they are always so busy, and ask them to arrange a time. Try not to be too serious, be friendly and they will respond.

When children ask questions about life answer them as naturally as possible, regardless of how old they are. You don't have to go into lengthy technical explanations, keep it simple and truthful. Try not to be embarrassed—or prudish—do not explain too much at a time, consider their

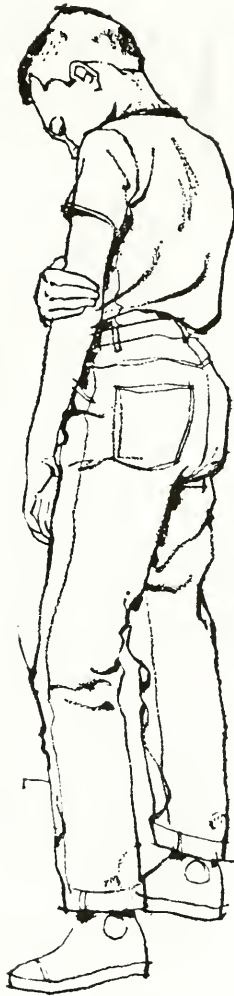
age, remember that to a child nothing is rude or impertinent until others make it so. They will learn from their friends in school the wrong way if they don't learn from you.

You may be wondering what all this has to do with having faith in Jesus Christ, but before we can hope to influence our children in any way,

they must have faith in us and respect our judgment. By the time they are teenagers we should have a close and happy association with them, whereby they will confide in us, ask our advice, share their hopes and fears. In this country, this seems to be the exception rather than the rule, but we as Church members should all strive to achieve it.

Many parents criticise their children all the time, they can never do anything right and the children long to get away from it and receive praise from anyone for anything. It is very easy always to find fault, but the more we criticise them the worse they are. Swallow harsh words and try a little praise now and again. Encourage their efforts and be interested in their friends and activities, show them that you are not so bad after all and that you need their help and co-operation in your hopes and plans for the family.

Let them share in planning the Family Hour, explain that the younger ones look up to them and follow their example, whether it is good or bad. If they still do not want to join in the lessons, plan some really good family activities, include their friends too; do everything possible to help them enjoy family associations and be patient and prayerful. The Lord will help you.



THE term "reactivation" of members presents a most interesting challenge. It connotes that whereas there was once activity, it has now ceased in the life of an individual, or at least partially so, and that some change or revival is needed. The causes of inactivity, the remedy and reasons why Church members need to be active, will assist us in better understanding this common problem.

Let us begin by removing, or at least mitigating in a measure, whatever stigma may be attached to the term. Perhaps most of us are less active in many important areas than the full Gospel requires. For example, many of us may consider ourselves to be active in the Church, in spite of an almost complete disregard of certain important phases of gospel teachings. Many so-called "actives" could well ask themselves how much they are doing currently to fulfill the genealogical requirements pertaining to their own family lines. Again, how fully do we individually comply with the continuing admonition of our great leader, President David O. McKay, that we become "every member a missionary;" that each family in the Church endeavour to bring into membership and activity another family this year?

So let us be charitable. As one beholdeth the inactivity "mote in the eye" of a brother or sister, let each quickly cast out the "beam that is in thine own eye," to the end that he may *see more clearly*, and thus be more effective in his efforts to bring others into full felicity. This is necessary, lest we be accused of being hypocritical. (Matt. 7:1-5.)

In approaching the subject of reactivation, some critical diagnosis is necessary. Why does one cease to be active? Rarely is it due to the fact that the individual does not possess the requisite knowledge. Strangely, people do not always act wisely and in accordance with the knowledge they possess.

It must be something else. For example, people who would reduce their weight must realise that to do so requires that they first curtail the intake of food. But they seldom do.



# REACTIVATION

**THE BRANCH PRESIDENT'S PAGE**

**by Wilford H. Payne and F.W.Oates**



Doctors of medicine must surely know the deleterious effects of tobacco on the human body. Yet many of them continue to smoke.

Many individuals continue drinking intoxicating beverages to excess, knowing full well the disastrous effects upon them physically and socially. Tragic divorce cases are common, despite the fact that those directly involved must realise the suffering and privation their conduct causes their innocent children and families. There must be something stronger and more impelling than facts to prompt corrective action.

The Church is deeply concerned with the behaviour of its members. If action and participation in Church affairs is desirable, we must find out what controls it. The cause of our behaviour is usually "motive," that impelling power which induces a person to act. Behaviour is tied up closely with feelings, emotions, attitudes, incentive and desire.

If "activity" is important, and provided we interpret it to mean attendance at various Church meetings and participating in its gatherings, classes and socials, then these must be made socially attractive and pleasing. They must be of the quality to create within the individual who participates a warmth of spirit, an inward satisfaction and a desire to repeat the experience. So we ask ourselves how we may effectively establish and preserve that friendly atmosphere; that brotherly spirit of genuine fellowship which breaks down all barriers and creates mutual trust and depth of understanding. We must determine, also, how we may provide interesting, instructive and spiritual gatherings which edify and strengthen all who attend and so influence them for good that they desire more.

In order to bring about a genuine reactivation of a family one must follow substantially the methods initially undertaken in an attempt to convert new members or to effectively "Home Teach" the families in the Church. Success may be expected in direct proportion to the kind of relationships which are established by the "teachers" with the family. This

involves building a proper relationship with the total family and with each individual member of the family. Coercion or force will ordinarily not produce the desired results. One may only encourage, persuade, suggest and set a proper example. Long suffering, love and patience must be cultivated to the extreme, remembering always the Lord's patience and continued love for each of us, despite our intermittent departure from the straight and narrow path.

In order to encourage others to become active we must show a friendly and brotherly interest towards them, talk with them at every opportunity whenever we meet them, inquire about their families, their jobs and ascertain their special interests. This interest must develop to the point where it becomes a genuine "common touch." Individuals and families must be successfully integrated socially into the Ward or Branch "family" so they feel accepted and comfortable. Much can be done to create a local atmosphere which is inviting and stimulating. Planning, leadership and proper example will do much to resolve this problem.

While it is important that Church members be given work and responsibilities commensurate with their abilities and willingness to help them to grow in the Church, it is, nevertheless, true that at times they are overloaded to the point where they feel burdened and develop a tendency to shrink away from it all. This is a delicate matter to be weighed carefully in every case in order to keep a comfortable balance, geared to the growth and development of the particular individual, having in mind what he needs most to insure continued activity and steady progress consistent with his desires and capabilities.

Finally, we ask ourselves why activity is important. What are some of the reasons we meet regularly in groups and work, teach and serve one another? Several important scriptural admonitions lay a heavy burden of responsibility upon the Saints in these matters. "It is expedient that the church meet together

often to partake of bread and wine in the remembrance of the Lord Jesus." (D. & C. 20:75.) "Thou shalt go to the house of prayer and offer up thy sacraments upon My holy day. On this the Lord's day thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord, (D. & C. 59:9, 12; 62:4.)

Inactivity or withdrawing and refraining from work can produce a deterioration of both muscle and mind." Work out your own salvation with fear and trembling," is another admonition to the human family. (Phil 2:12.) To Latter-day Saints this is not just an empty phrase; it is a profound truth. Working out one's own salvation is the concern of every individual, contemplating and requiring more than lip service. Each of us will, at some future day, stand before the judgment bar of God to answer for our own acts in this life.

In a glorious vision John, the Beloved Apostle, saw things yet to come which he described in these words: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

The "works" to which the scripture refers means all kinds of labour, teaching, service to one another, obedience to the laws and commandments of God, according to the plan of the Gospel as established by Jesus Christ himself. This includes instructions such as the following: that we love one another, even as God loved us; that we teach one another and build up the Kingdom as we have been admonished to do.

Let us unitedly pray that we may be able to reach out and re-warm our fellow members of the Church who need this help to the point that they may again drink of the cup of righteousness and be filled and again enjoy activity in the Church with their brothers and sisters in the Gospel.

*by Max A. Bryan*

## ***Family prayer should be a part of every home***

**I**N connection with the home evening programme for families throughout the Church, the Presiding Brethren now ask that every family should have family prayer as a customary part of their home life.

There are great rewards to having family prayer. Greater peace prevails in homes where prayer is held regularly. Non-members in a family are often softened by it. Christians of all faiths believe in prayer, and even where there are some members of the family who do not belong to the Church, they at least may all pray to the same God.

Here are a few suggestions:

### **FOR HOMES WHERE ALL ARE MEMBERS:**

1. Decide on a regular time for family prayers. Usually most members of the family are together at meal time. It is a lovely custom for the morning prayer to be held around the breakfast table. The prayer may be said

immediately before breakfast. A similar custom is effective for the evening. Just before the evening meal, all members of the family may kneel together in prayer.

2. All members of the family should have a turn in being voice in the prayer. Father might do it one morning, followed by mother at the evening time. Sonny may do it next morning, and sister that night. Thus the family may rotate so that each one may have a turn. Allow even very small children to take a turn. Father or mother may teach them by speaking the words of a prayer—a few at a time—for the child to recite afterward. In time, the child will learn to pray for himself.
3. When shift work interferes with the whole family being present, continue with the custom anyway. If father must be away to his work at the appointed time, mother should kneel with the

family to preserve the custom. Then mother may also pray with her husband when he comes home. This will give her two prayers where previously there was only one, but that is all to the good, for the custom of husband and wife praying together will be preserved, and the custom of parents and children praying together will be preserved.

### **FOR HOMES WHERE ALL ARE NOT MEMBERS OF THE CHURCH:**

1. We suggest that the persons in the family who are members of our Church frankly ask the rest of the family if they would be willing to have family prayer. If the other members belong to other churches, they would know that they will have their turn, as the LDS portion of the family will. They can pray in the manner to which they are accustomed, and LDS members pray in their way. But to pray is the big thing. If each takes a turn, family harmony will result in a beautiful way.
2. If some members will not take part at first, invite those who are willing, to join with you in the prayer. The others may follow later.
3. Make certain that when it is your turn to pray you pray for all members of the family without distinguishing between LDS and non-LDS. Pray as though all were united. Pray for father, mother, and each child in the family. Suggest timing of prayers as suggested in the first part of this article.
4. Make your prayers fairly brief. Long prayers will discourage others, especially non-members of the Church. But make them pointed, sincere and meaningful. They will have a good effect on all concerned.

A blessing should also be said for each meal in the home. Have this before the meal is begun.

And each one should have his own individual private prayers in addition to the family prayer. Especially stress this with children.

# Relief Society

1965  
Summer  
Lessons



## August

### VISITING TEACHER MESSAGE

Message 3  
The Good Samaritan,  
Luke 10:25-37

AND behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

"He said unto him, What is written in the law? How readest thou?

"And he answering said, Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

"And he said unto him, Thou hast answered right; this do, and thou shalt live.

"But he, willing to justify himself, said unto Jesus, And who is my neighbour?

"And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

"But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compassion on him.

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

"And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more

CONTINUED ON PAGE 212



## The Seed of Faith

### Lesson 3 — "Charity·Envieth Not"

Objective: To show that the cultivation of the spirit of charity will rid our lives of envy.

ENVY works on the mind much as cancer does on the body. Instead of enriching the mind from without, it destroys it from within. Envy is a product of covetousness; it looks upon and desires that which is not its own, but upon that which belongs to another. Its ways are wholly evil: envy keeps one in misery by focusing his attention on that which he lacks; at the same time, it diverts one's energy from acquiring the objects of one's desire in possible and legitimate ways; and envy causes one to dislike, and even to hate, the person who possesses that which he desires for himself.

Envy cannot be conquered by a frontal attack, by concentrating on the evil itself. To rid our lives of envy, we must look first for its cause, and second, to some power even greater than envy itself with which to erase it.

Envy has its roots in our own lack. It is an admission that we have not learned to live a rich, soul-satisfying life. Living the gospel will enable us to overcome the feeling of lack in our lives and rob envy of its nourishment. Alma tells us that, if we will plant the seed of faith (in the word of God) in our hearts, and nourish it with patience until it takes root in us, that by and by we "shall pluck the fruit thereof, which is most precious, which is sweet above all that is sweet, and which is white above all that is white, yea, and pure above all that is pure, and ye shall feast upon this fruit even until ye are filled, that ye hunger

not, neither shall ye thirst (Alma 32:42, also note verses 27-43).

"Charity seeketh not her own." She rejoices in the success of others. She is aware, not of her own needs, but of the needs of others. Hers is the spirit of giving, of helping, of loving. A heart full of charity has no place in it for envy.

#### ALMA 32: 27-34

27. But behold, if ye will awake and arouse your faculties, even to an experiment upon my words, and exercise a particle of faith, yea, even if ye can but unbelieve, desire to believe, let this desire work in you, even until ye believe in a manner that ye can place for a portion of my words.

28. Now, we will compare the word unto a seed. Now, if ye give place, that a seed may be planted in your heart, behold, if it be a true seed, or a good seed, if ye do not cast it out by your unbelief, that ye will resist the Spirit of the Lord, behold, it will begin to swell within your breasts; and when you feel these swelling motions, ye will begin to say within yourselves—It must needs be that this is a good seed, or that the word is good, for it beginneth to enlarge my soul; yea, it beginneth to enlighten my understanding, yea, it beginneth to be delicious to me.

29. Now behold, would not this increase your faith? I say unto you, Yea; nevertheless it hath not grown up to a perfect knowledge.

30. But behold, as the seed swelleth, and sprouteth, and becometh to grow, then you must needs say that the seed is good; for behold it swelleth, and sprouteth, and becometh to grow.

31. And now, behold, are ye sure that this is a good seed? I say unto you, Yea; for every seed bringeth forth unto its own likeness.

32. Therefore, if a seed groweth it is good, but if it groweth not, behold it is not good, therefore it is cast away.

33. And now, behold, because ye have tried the experiment, and planted the seed, and it swelleth and sprouteth, and becometh to grow, ye must needs know that the seed is good.

34. And now, behold, is your knowledge perfect? Yea, your knowledge is perfect in that thing, and your faith is dormant; and this because ye know, for ye know that the word hath swelled your souls, and ye also know that it hath sprouted up, that your understanding doth begin to be enlightened, and your mind doth begin to expand.

## A defender in poe

British Latter-day Saint Song Writers—

HENRY W. NAISBITT was born on November 7, 1826, at Romanby, near North Allerton, Yorkshire. He received stern religious training from his parents. His father died when he was young. To help his mother he neglected his schooling and went to work as an apprentice to a copper kettle maker. Later he was employed as a silk hat maker. He had very meagre educational opportunities but became through his own laborious efforts, a well-educated man. He was a great reader of historical and philosophical literature.

In 1850 he became a convert to Mormonism and emigrated to Utah in 1854 with his wife. Later he returned to England to serve as a Mormon missionary. While on his mission he laboured as the assistant editor of the "Millennial Star" from 1876-1878. He was a contributor to its pages. From that period to the end of his life he was known far and wide for his choice literary contributions. Probably no son of Britain was better known throughout the land, or more deeply loved than was Brother Naisbitt.

He began early in life the defence of the Mormon people, both by word of mouth and by the use of his pen in poetry and in prose. Who knows whether Brother Naisbitt helped to "make" the "Star" during that period of its history — or did the "Star" "make" Brother Naisbitt, or at least give voice to his literary gifts?

He has added many lovely hymns to our precious literature. Those for which he is best loved and remembered are sung usually as funeral hymns. Probably the best loved funeral hymn in all our literature is his: "Rest, Rest for the Weary Soul" (p. 278). The sentiments there are uplifting.

Another well-known gem has taken the form of a dedicatory hymn: "This House We Dedicate To Thee" (p. 176). This is well worth study, and may well be sung at every dedicatory exercise. Some of his other hymns in our present "Hymns of the



## try and prose

Henry W. Naisbitt (1826-1908)



HENRY W. NAISBITT

Church of Jesus Christ of Latter-day Saints" are "What Voice Salutes the Startled Ear" (p. 275) and "For Our Devotions, Father" (p. 107).

Henry Naisbitt died on February 26, 1908, at 81 years old. He is remembered most for his expressions in verse and prose of the beauties and eternal qualities of the Gospel of Jesus Christ.

### Questions:

1. Re-tell some of the events of his life.
2. What is the theme of most of his hymns?

NEXT MONTH:

CHARLES W. PENROSE

## WORK MEETING

## Diet fights decay

### Your Teeth and Your Bones

**T**EETH which last a lifetime and bones which are strong and straight depend on good building materials while they are being formed and throughout the entire life span. The same blood stream feeds all the body cells. If this blood stream carries the essential food nutrients for good nutrition, the teeth and bones will have what they need for building and maintenance.

Ninety-five per cent of America's school children have seriously defective teeth. Far too many young adults have lost all of their teeth.

Estimates show about 80 per cent of our adult population with bone deformities due to having had rickets in infancy.

The teeth begin their formation by the third month of pregnancy. All the teeth are under construction before birth. At birth all of the 20 temporary teeth are inside the jaw and their crowns are almost completely calcified.

Calcium and phosphorus are the most essential building materials for the teeth. Vitamins A, C, and D provide conditions for the utilization of the calcium and phosphorus. The entire tooth structure, including the inside pulp section, the dentine, the enamel, the cementum which holds the teeth in the jaw, and the gums may be damaged if these vitamins are left out of the diet.

A diet which is fully adequate for good general nutrition will insure the teeth the necessary minerals and vitamins. Milk and other dairy products, vegetables of the leafy green and yellow classes, tomatoes and citrus fruits will pro-

duce calcium and phosphorus and the A and C vitamins. Cod liver and other fish liver oils are our only rich sources of the D vitamin. These foods are part of a fully adequate food supply.

### Causes of Tooth Decay

The two general theories as to causes of tooth decay may be classed as external and internal.

The external theory is the oldest and probably is accepted by the largest number of dentists. According to this theory, bacteria act upon carbohydrates causing fermentation. This produces an acid which dissolves the enamel so that decay into the tooth structure takes place.

The internal theory holds that tooth decay comes by way of the blood stream. The tooth, from the outside enamel to the inside pulp, is a living organ and needs a constant supply of material to maintain and repair it. Exponents of both theories agree that a good diet goes a long way in preventing tooth decay.

The 1939 American Dental Association convention reported that a diet which is high in starch and sugar is one of the chief causes of tooth decay.

A diet high in starch and sugar is usually low in the protective foods.

### Care of Teeth

Complete removal of all food particles from the teeth and between them with dental floss and tooth brush at least twice daily is important in good tooth care. Examination and cleaning of the

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## VISITING TEACHER

CONTINUED FROM PAGE 209

when I come again, I will repay thee.

"Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

"And he said, He that showed mercy on him. Then said Jesus unto him, Go, and do thou likewise."

This parable exposes those who make great pretensions but whose lives are not consistent with them.

The Good Samaritan permitted no consideration of family, friendship, personal inconvenience or nationality to influence him in his work of charity. It was enough for him that the unhappy man lying there on the road needed his help.

Before the Samaritan resumed his journey he finished his work of charity; he did all that was necessary to be done.

To this beautiful example which he had related Jesus added this question (Luke 10:36): "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

However the lawyer might feel about what a Samaritan would do, he must admit that the good Samaritan had proved himself a neighbour to the poor unfortunate man. Christ added, "Go and do thou likewise." That is, to give service to anyone who needs your help, for he is your neighbour.

No doubt you could tell instances where the spirit of the good neighbour has been shown and where true neighbourliness has not consisted alone in giving material relief.

### Discussion

According to this parable could there be an individual unworthy of assistance if he were in need?

How can we be "a good neighbour" in our present day?

## Table of Calories

CONTINUED FROM LAST MONTH

Dates	...	...	1 cup	...	505
Grapefruit	...	...	$\frac{1}{2}$ med.	...	50
Grapes	...	...	1 cup	...	100
Lemonade	...	...	1 cup	...	75
Oranges	...	...	1 large	...	70
Orange juice	...	...	1 cup	...	70
Peaches	...	...	1 medium...	...	65
Pears	...	...	1 medium...	...	100
Plums	...	...	1 medium...	...	30
Rhubarb (cooked with sugar)	...	...	1 cup	...	385
Strawberries	...	...	1 cup	...	55
<b>Vegetables</b>					
Asparagus	...	...	1 cup	...	35
<b>Beans</b>					
Lima	...	...	1 cup	...	150
Green	...	...	1 cup	...	25
Beetroot	...	...	1 cup	...	80
Brussels sprouts	...	...	1 cup	...	60
Cabbage	...	...	1 cup	...	40
Carrots	...	...	1 cup	...	45
Cauliflower	...	...	1 cup	...	30
Mushrooms	...	...	1 cup	...	30
Peas	...	...	1 cup	...	110
<b>Potatoes</b>					
Baked	...	...	1 med.	...	90
Mashed	...	...	1 cup	...	230
Chips	...	...	5 med.	...	155

## WORK MEETING

CONTINUED FROM PAGE 211

teeth by the dentist every six months, together with any needed repair, is essential to tooth protection.

### The Bones

Rickets is the most common cause of bone deformities. This disease comes from poor utilisation of calcium and phosphorus in the bone tissue. Vitamin D is essential, along with calcium and phosphorus, in the prevention of rickets.

Rickets is most prevalent during the first two years of life. It may develop during any period of rapid

bone growth and is quite common during adolescence. Rickets affects the whole body, but its greatest damage comes from the failure of the bones to calcify properly, and results in bone deformities. These deformities may be knock-knees, bowed legs, enlarged ankles and wrists, bulging forehead, chest deformities, narrow space in pelvis and jaw regions. Rickets does damage to the teeth. Teeth are slow to erupt; they frequently are poorly formed, poorly spaced, and poorly calcified. They decay easily.

# Boys, don't be scrubs!

by Louis S. Leatham



One of the most prominent converts to the Church of Jesus Christ of Latter-day Saints came to America's shores from Dresden, Germany in 1855.

Karl G. Maeser was a well-known German intellectual who taught in the city of Dresden and became a private tutor to prominent families in Bohemia.

He became a private tutor to the family of Brigham Young in 1860 and was called by the Prophet to organize the Brigham Young Academy in 1876. Out of the academy which he founded sprang the 14,000-student Brigham Young University at Provo, Utah, of today, the largest Church school in America.

While teaching a group of Aaronic Priesthood boys in his ward, Brother Maeser once had occasion to teach a very valuable lesson in dignity and the importance of the priesthood.

One morning, upon arriving at the room in which the class was held, Brother Maeser found the whole group in turmoil. The boys had become disorderly. They were pushing and shoving one another. The noise could be heard throughout the building.

Brother Maeser turned with a look of firm determination on his

dignified face and brought them to order, quietly but effectively.

"Boys, don't be scrubs! Remember you are the sons of God."

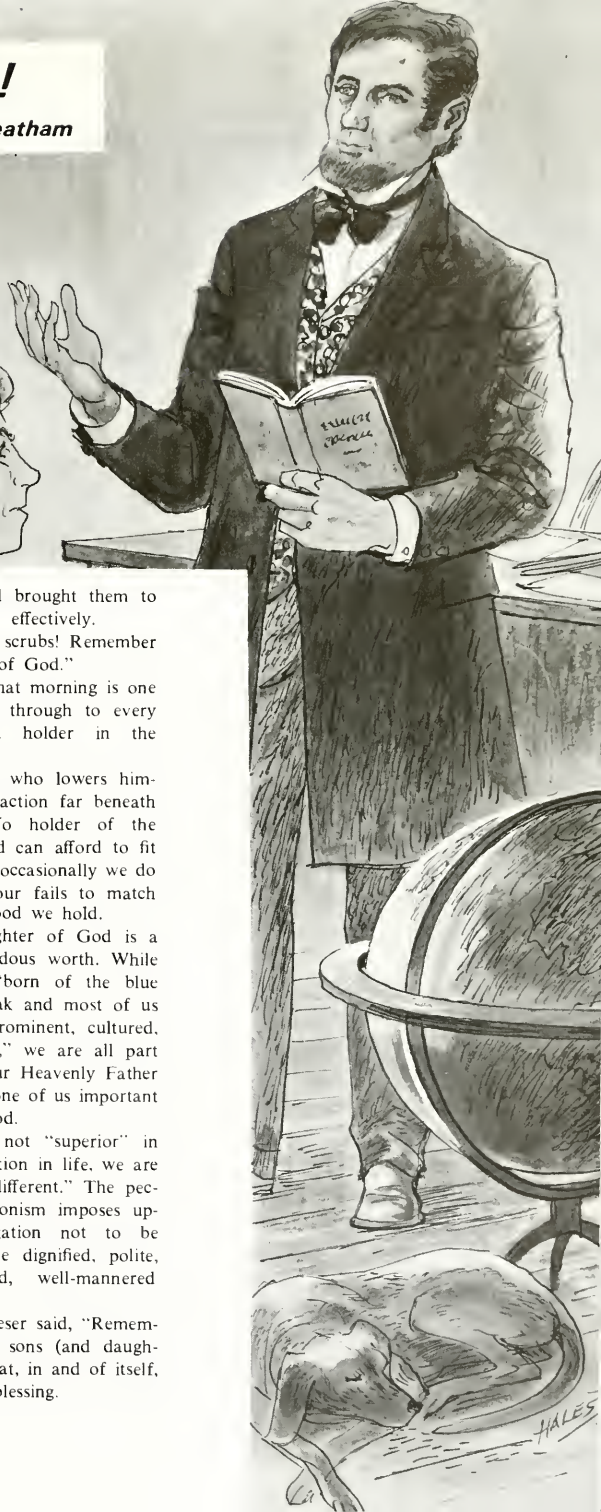
The lesson of that morning is one that should carry through to every young priesthood holder in the Church.

A "Scrub," one who lowers himself by improper action far beneath what is right. No holder of the priesthood of God can afford to fit this category, but occasionally we do when our behaviour fails to match up to the priesthood we hold.

A son or daughter of God is a person of tremendous worth. While few of us are "born of the blue blood" so to speak and most of us are not from "prominent, cultured, well-bred families," we are all part of a family of our Heavenly Father that makes each one of us important in the eyes of God.

While we are not "superior" in the respect of station in life, we are "peculiar" and "different." The peculiarity of Mormonism imposes upon us an obligation not to be scrubs; but to be dignified, polite, considerate, kind, well-mannered and courteous.

As Brother Maeser said, "Remember (we) are the sons (and daughters) of God." That, in and of itself, is a very special blessing.





# *Seek out new members*

**R**ELIEF SOCIETY is so important that it ought to be taken to every woman in the Church ... we cannot wait for the women to come to Relief Society. We must go out and seek them." This is the charge given to us by President Mark E. Petersen, President of the West European Mission.

Far too many of our lovely Latter-day Saint women who should be enjoying the blessings associated with active membership in Relief Society are not enrolled in our organisation. Far too many of those who are qualified for membership have not caught the vision of the importance of affiliation with this divinely inspired auxiliary. It is our responsibility and privilege as members of Relief Society to share the blessings, values and opportunities which we enjoy with these, our absent sisters.

## **HOW DOES RELIEF SOCIETY BLESS ITS MEMBERS?**

We as leaders and members need to appreciate fully the values and opportunities to be found in Relief Society. Then with pride, we should enthusiastically impart this knowledge to inactive and non-members. We should strive to give them a true understanding of the personal benefits derived from active membership in the Society. We should try to bring to them a realisation that there also rests upon them an obligation to accept the gracious gift of Relief Society as established by our Father in Heaven for his daughters.

### **Help in Choosing Values Wisely**

Because of limited time and energy,

women must weigh values and choose activities wisely. President McKay has said, "Man's success or failure, happiness or misery depends upon what he seeks and what he chooses." Active membership in Relief Society helps women to choose values of genuine, lasting worth. It helps them to distinguish between the real and the artificial values of life. "In the work of the Relief Society are intellectual, cultural and spiritual values found in no other organisation and sufficient for all general needs of its members." (First Presidency of the Church—Centenary of Relief Society, p. 7.)

### **Builds Friendship**

Women are attracted to programmes which meet their needs. Every woman has a desire to belong, to achieve, to feel needed, to be appreciated and to build friendships. Relief Society should help to satisfy these needs. Common interest, devotion to the same cause, common effort to make the world a better place in which to live, all enhance the feeling of belonging and provide opportunity for satisfying achievement. Besides supplying these mutual interests, Relief Society offers opportunities to make each sister feel she is needed, that there is a place for her, a special work for her to do. Friendships formed through a common interest in Relief Society are cherished lasting friendships.

### **Builds Spirituality**

All of us have need to improve spiritually, both in our own personal attitude and in our homes. A spiritual atmosphere builds love, understanding and peace. It helps us meet our

problems with confidence and equanimity. It is a divine source of strength to which we can turn at all times of need. The Relief Society builds spirituality.

### **Opportunities offered by Relief Society**

We need to reach all Latter-day Saint sisters in our wards and branches and acquaint them with the opportunities Relief Society membership has to offer. We need to point out to them that active membership in Relief Society offers the following to women:

- To obtain a living, growing testimony of the Gospel of Jesus Christ. This comes from an understanding of Gospel principles learned through study and prayer.
- To grow intellectually and receive educational advancement.
- To enjoy spiritual and social contacts with women of similar ideals.
- To increase appreciation for truth and beauty.
- To give purpose to life.
- To receive help in becoming better homemakers, wives and mothers.
- To satisfy the innate desires to be of service to mankind.
- To develop talents and creativity.
- To enhance the feeling of personal worth.

## **HOW CAN WE INCREASE MEMBERSHIP IN OUR SOCIETY?**

Every ward or branch president should be acquainted with each eligible member of Relief Society within her ward or branch. She should





feel a personal responsibility to each sister to see that the sister is not only invited to Relief Society, but that she also understands the blessings of Relief Society membership. She should show a sincere and personal interest in every new member of the Church or inactive member and seek to gain the sisters' confidence and friendship.

#### **Members**

Members of Relief Society should be encouraged to visit with neighbours and friends and communicate to these friends the worth-while blessings which they have enjoyed as a result of their membership in Relief Societies. They should talk about the interesting lessons, the social aspects of Relief Society and the friendly attitude of the sisters. They should show by example that their lives have been enriched, made finer and happier through membership in Relief Society.

#### **Visiting Teachers**

Visiting Teachers should be encouraged to be aware of inactive or non-members of Relief Society in their district. They should seek to know and understand the interests of each of these individual sisters. For example, if a sister has an interest in flowers and a talent in arranging

them, she should be told about the opportunities at work meeting, to share her talent with others and to learn more of cultural pursuits.

#### **Guest Days**

Every ward and branch could hold a special "guest day." This could be held as a work meeting on a fifth week or on a regular lesson day. Whenever a "guest day" is held, it should be a *special* day. The programme should be carefully planned so as to portray the values and opportunities offered to active members in Relief Society.

#### **Membership Committees**

The ward or branch president might appoint one sister as a special friend to a non-member or inactive sister. Her responsibility would be to issue special invitations to the sister to attend Relief Society, to write follow-up notes as a reminder. If possible, she should personally bring the non-member or inactive sister to Relief Society. She should make sure the sister receives a cordial and warm welcome when she does attend. These special committee members should have the responsibility over a long enough period of time to orient the sister properly into the Relief Society programme or until she has formed the habit of regular attendance at

Relief Society.

#### **Reactivating Sisters**

Sisters who have once been members, but who for some reason no longer attend Relief Society need special love and attention to renew their interest. A special visit from the President and special efforts on the part of Relief Society Visiting Teachers may help to reactivate these sisters. Never let a sister be absent without looking into the cause. She may be ill or need help in some way. Her feelings may have been hurt and the damage done, if not corrected immediately, may build into large proportions. If a sister has been absent, tell her she was missed. Let us seek to bring these sisters back into activity. Let us seek to help them understand that we need them and that they need Relief Society; every sister is vital to the organisation.

#### **The Value of Prayer**

If we have a sincere desire to increase our membership and attendance in Relief Society, the Lord will help us, but we must seek him in humble prayer. If we rely on him, he will bless us and make our efforts fruitful.

#### **Continuous Effort Required**

One visit, one invitation, one special assignment is not enough to increase membership successfully. We must plan a continuing programme. We must carry out this programme with enthusiasm. Let us guard against discouragement. Let us exercise patience, perseverance, steadfastness and sisterly love. Certainly, no effort is too great in endeavouring to find, enroll and use the talents of our non-member and inactive sisters in the work of the Lord.

#### **SUMMARY**

Relief Society was organised under divine guidance by the Prophet Joseph Smith for every Latter-day Saint woman from 16 years of age to 116 years. Relief Society was organised to bless and enrich the life of each Latter-day Saint woman for as long as she lives. Let us make sure that each non-member and inactive sister knows the blessings, values and opportunities for growth which active membership in Relief Society offers her.

## SUNDAY SCHOOL

by Dr. O. Preston Robinson

# Teaching God's plan is a grave responsibility

THE Sunday School is the teaching organization of the Church. Although teaching the Gospel is the ultimate responsibility of all organizations in the Church, the Sunday School is the only auxiliary established specifically for this purpose.

As Sunday School workers, it is our objective to teach the Gospel of Jesus Christ to every member of the Church. As stated in the Sunday School handbook, "This Sunday School teaching should result in the development of a vital faith in God, the Father; in His Son, Jesus Christ; and in the Holy Ghost; and in the development of a testimony that our Father's power has been restored by Him to man through the Prophet Joseph Smith. Such testimony is evidenced by each member consecrating his time, abilities, and possessions to bring about our Father's purposes upon earth, and results in eternal joy and exaltation."

To accomplish this teaching objective, the Sunday School must have capable and effective teachers. In view of the fact that ours is a lay-member Church with all of the teaching being performed by members, few of whom have had any formal teacher training, a heavy responsibility and challenge rests with those who teach and with those who supervise this teaching.

### Characteristics of the Successful

#### Teacher

The Gospel is God's plan for a successful life. It is His blue-print of what is required of us, His children. If we are to prepare ourselves in this life to return exalted into His presence. Teaching this plan of Salvation to others, then, is a grave responsibility. What we, as teachers, are attempting to do is to impart both know-

ledge and action to those we teach. We not only have the responsibility of teaching them the gospel, but also we should motivate them to change their lives for the better.

Recognizing this important responsibility, we should strive continuously, to obtain and develop those qualities and use those methods which characterize a good teacher. Here are some essentials:

The successful teacher *Sets a Good Example*: Someone has wisely said that the teacher is the most important visual aid in the classroom. Ralph Waldo Emerson wrote, "What you do thunders so loudly in my ears that I cannot hear what you say." The Poet John Dryden recorded the same thought in this verse:

*"His preaching much,  
But more his practice wrought  
A living sermon of the truths  
he taught."*

No teacher of gospel truths can be really successful unless he lives what he teaches. The student learns in many ways but, probably, the most important influence in the teacher-student relationship is the example set by the teacher. The successful teacher must portray in his daily life the specific principles of the Gospel he teaches and should be a living example of the qualities of righteous living. Only when a gospel student observes that his teacher lives as he teaches will he accept and have confidence in the principles being taught.

The successful teacher has a *Wholesome Attitude*: The successful teacher must sense the importance of his responsibility. He must love his teaching and those he teaches. The foundation of this wholesome attitude

is a testimony of the Gospel. The great prophet Alma declared this truth when he said, "trust no one to be your teacher nor your minister, except he be a man of God, walking in His ways and keeping His commandments. (Mosiah 23:14.)

If a teacher has any doubt about the principles being taught, his attitude will not be persuasive and his words will not ring true. This attitude of uncertainty quickly communicates to the students who at once know that the foundation of his teaching is weak. A teacher may have worldly knowledge and be a talented speaker, but without the attitude that comes from testimony he cannot teach successfully. There is no substitute for sincerity in teaching the gospel.

The successful teacher **KNOWS THE SUBJECT**: The successful teacher must know the subject he is teaching and continue to grow in this knowledge. It is not expected that the teacher will have all of the answers. He must, however, keep well ahead of his students and be sufficiently familiar with the subject so that he can speak with authority. When he does not have an answer to an appropriate question, the wise teacher will admit it but make sure that the answer is given at a subsequent lesson.

An empty well produces no water. An under-nourished and poorly cared for tree produces, at least, only a small crop of imperfect fruit. No Sunday School Teacher can become an inspired teacher unless he has a good knowledge of the Gospel and an understanding of the subject he is teaching. With all of the source materials available in the Church, there is no legitimate excuse for

inadequately prepared teaching. With its excellent auxiliary organizations, with its lesson manuals and teachers supplements, with the Standard Works and the library facilities, no other church in the world is so wonderfully organized to prepare its members in gospel scholarship. The wise teacher will take advantage of these sources and make sure he is prepared in his subject.

The successful teacher employs **EFFECTIVE TEACHING TECHNIQUES**: The inspired teacher uses teaching techniques that encourage students to put into practice in their lives the Gospel principles being taught. Teaching techniques that help teachers involve their students in the lessons, encourage them to participate, motivate discussion and encourage them to apply the lessons to their lives, will be discussed in future articles. These techniques can be learned and every Sunday School teacher who takes his assignment seriously can develop these techniques as well as his own talents and abilities through the application of sound teaching methods.

#### **Some Specific Responsibilities**

Some specific responsibilities which if met properly will help every teacher to set the right example and to get the right foundation for effective teaching include the following:

**Irregularity in Attendance**: Irregular attendance as a teacher probably does more to ruin a class than any other single factor. When Sunday School students do not know who their next teacher will be, they lose interest no matter how important and interesting the subject. Before accepting an appointment, every teacher should commit himself to

regular attendance. On those rare occasions when it is impossible to be in attendance, a proper substitute should be appointed well in advance so that the substitute, too, can prepare for the class.

**Prayerful Lesson Preparation**: All successful efforts grow out of planning and preparation. A well-taught class does not just happen, it must be planned and prayed for. A subsequent article will discuss this necessity in detail.

**Regular Attendance at Prayer Meetings**: Attendance at prayer meetings is a must for successful teaching. The inspiration that comes from a short meeting with other teachers at which the supplication for our Father in Heaven's help is given is absolutely essential. No wise teacher will miss attendance at prayer meeting.

**Regular Attendance at Sacrament Meetings**: Not only for the example which is set, but also for the inspiration it provides. Every Sunday School teacher should be a regular attendee at Sacrament meetings. This meeting, too, is an essential part of the teacher's preparation to teach.

**Continued Growth in the Gospel**: The successful teacher continues to grow and study in his Gospel knowledge. The Gospel is a great reservoir of truth which will take more than a life-time to drain. All of us need to study and expand our knowledge.

Every teacher who will strive conscientiously to develop these characteristics and form these habits, will find success, satisfaction and great personal development in this most important Church assignment.

## Girl's Individual Award

"IT'S not fair. Why should Heather earn her Individual Award, and me not get mine? I worked just as hard as she did—attended my meetings, paid my tithing. Word of Wisdom, service projects — just everything. I did my part, but because someone else failed in theirs, I don't get my Individual Award. It just doesn't seem fair!"

No, it doesn't seem fair. But in the majority of our stakes and missions in the West European area, many qualified girls are not receiving their awards, through no fault of their own.

In the May, 1965, MIA Bulletin from the General Board, it was reported that only 50 per cent of the missions had reported or partially reported on their Girls' Programme. The question was asked, "What about the girls in the missions and districts not reporting? Surely each mission has fine young girls worthy of being 'counted' among the girls of the Church, and of receiving an Individual Award for their faithfulness. May we remind you that unless the Girls' Programme report is received in the YWMA office each month, your girls cannot receive their Individual Awards at the end of the MIA year. Report regularly now to avoid disappointment for your girls later."

*Nature of the Problem.* We want this programme to operate at "full steam ahead" in our stakes and missions. To achieve this, we must overcome some very practical problems. In a real sense, the Girls' Programme is geared to a reporting system which

is based on overall strength and maturity of branch/ward leadership. Because of the lack of manpower and trained leadership in the mission field and newly-formed stakes, we find ourselves in a predicament. Unless we continuously train and develop informed and conscientious MIA workers who understand their responsibilities to the Girls' Programme, our young women will not receive the awards they so rightfully merit.

*What's the Purpose?* Many who do not understand or are not yet converted to the Girls' Achievement Programme may ask, "What's the worth of all this anyway?"

It is literally the means to save our girls.

We all have similar problems. Our branches and wards are filled with teenage girls, but we have practically no young men for them to know and date. The few faithful and active boys we do have are usually serving on building or proselyting missions. Our girls either do not date, or they develop ties with non-LDS boys. They often become inactive, fall away, and in too many cases marry outside the Church.

This programme is comparable to the Aaronic Priesthood Programme for boys. It helps us develop within each girl high ideals and standards, a firm testimony, and personal knowledge of the Gospel.

Through participation in drama, camp activities, dance, music, speech, and sports, their talents and personalities are developed. To earn their Individual Awards they must attend

all their Church meetings and participate in the full programme of the Church, and so the Church becomes a constant source of motivation and righteous loyalty to them.

By the time they are of Gleaner age and ready for marriage, they will be deeply rooted in the Gospel and will settle for nothing less than a temple marriage, and because of their faithfulness the Lord will provide this opportunity for them. They will become beautiful wives and mothers in Zion and raise their children up unto the Lord.

*Areas of Action.* We must train and instruct our MIA people in their responsibilities. A district MIA representative checking the branch MIA Minute Book was puzzled when she noticed the word "plag" written across the activity period agenda for each age group. Wondering what the word "plag" meant, she went back through the Minute Book, and to her astonishment found that the word had been recorded in the activity period for the past several months. Inquisitively she asked the secretary what the word meant.

"I don't know," she replied, "I only copied it from the last secretary. And she copied it from the secretary before her."

"You mean you just copied down this word without even knowing what it meant or why you were doing it? Didn't anyone train you?"

"Well, the only training I got was from the YWMA president. And she told me it was easy. All I had to do was copy the same outline as the





secretary before me."

As it turned out, they eventually traced the word down to a secretary many times removed. The original word had been recorded as a "play" which was being practiced by the different age groups in preparation for a youth conference. Through the handwriting of many secretaries, it had eventually evolved as "plag."

Did the fault lie entirely with the secretary? Had she received the proper instruction and training that she needed in her important calling? If the YWMIA president had been reading the minutes in the prayer meeting and signing her signature of approval, a mistake such as this would not have slipped by.

If the district had periodic checking and training sessions with the branch secretaries, it may have been picked up earlier.

In this instance it was a case of not knowing or not being trained, of not taking initiative.

We must continually TRAIN, EDUCATE and INSTRUCT. MIA workers must understand and appreciate the vision and scope of this programme. They must feel a sense of personal responsibility and cultivate a desire to serve.

#### HOW SHALL WE TRAIN?

1. Through well-planned, publicised, and involving district / stake leadership meetings.
2. Secretarial training seminars held on a district/stake or mission basis. Secretaries should learn the theory and have opportunities to practice skills in solving practical, realistic problems which they encounter in their work.
3. Observations made by district/

stake officers in visiting the branches / wards each month should be studied, and helps and suggestions pertaining to branch / ward problems should be given in the next leadership meeting.

4. Annual MIA seminars to give overall vision, instruction, and inspiration to MIA workers.
5. Needs and problems of the programme should be discussed in monthly branch/ward preparation meeting.
6. In executive planning meetings the YM superintendents and YW presidents and their counsellors should be aware of the specific problems in their particular MIAs and work closely with their people in overcoming them.

#### WHOM SHALL WE TRAIN?

1. *Secretaries.* Some secretaries are excellent — qualified, responsive, and well trained. Many, however, are young teenage girls, new converts, reactivated inactives, or those wishing they would never have been asked. What are some of the basic problems of the Girl's Programme secretaries which might keep them from accurate and punctual reporting?

- A. Many are inexperienced, untrained, and often overwhelmed.
- B. Some feel their secretarial calling is unappreciated and unimportant.
- C. Some do not attend MIA regularly, and as a result fail to get the needed information from the monthly information sheet and roll card, so the monthly report form is not compiled and sent to the stake/district Girls' Pro-

gramme secretary.

- D. Some do not understand when the record-keeping process is explained to them, and as a result are delinquent in keeping up to date the individual record cards, class roll cards, ward/branch Accumulative Record Book, and monthly information sheet.
- E. Some are afraid to say they do not understand.
- F. Others may not care.
- G. Some cannot work out percentages and are unaware that helpful percentage charts are available from the General Board.
- H. Others have a dreadful fear of statistics and record keeping.

All of these secretaries can be TAUGHT, TRAINED, AND HELPED.

2. *Teachers.* Carry great personal responsibility for the success or failure of this programme. Teachers may help by:

- A. Personally encouraging and stimulating the girls in working toward their goals.
- B. Making sure all the information is recorded on the class roll card each week.
- C. Keeping their Teacher's Personal Record Book up to date.
- D. Trying to qualify for a Leader's Award themselves.
- E. Making and displaying a progress chart in the classroom containing the attendance and requirement record of each girl.
- F. Periodically send a note or reminder to any girl who is slipping behind in attendance or other projects.

3. *YWMA Presidents.* Provide the overall vision and guidance to this important programme.

- A. Make sure the Girls' Programme Survey is completed within her ward/branch.
- B. Check that all needed supplies, records, manuals, and materials are ordered and in use.
- C. Help train and educate her officers and teachers to their responsibilities.
- D. Hold regular, informative and prepared monthly evaluation meetings.

E. Make sure her secretary sends complete, accurate monthly report forms to the stake/district Girls' Programme secretary each month. If the secretary fails to make out the reports, then the president must assume this responsibility.

F. In co-operation with the bishop/branch president, send a letter to each girl and her mother during the half-way mark of the MIA year giving them a clear understanding of her status in the Girls' Programme as far as meeting attendance and other requirements are concerned.

G. Check the branch application form for girls' Individual Awards

and give to the bishop/branch president for his signature.

H. Work with the bishop/branch president to plan a special evening to present Individual Awards to the girls and leaders.

#### 4. *Bishop/Branch President.*

- A. Be interested in and familiar with the Girls' Award Programme.
- B. Check carefully the copy of the report of the ward/branch MIA monthly evaluation meeting.
- C. At the ward/branch council meeting, discuss ways of solving problems of inactivity.
- D. Make sure each girl has opportunity to speak in the ward/branch meetings and fulfil all other necessary assignments.
- E. Participate in the bishop's/branch president's-YW president's individual letter to the girl and her mother.

#### 5. *The Individual Girl.*

- A. Keep an individual requirement card reporting monthly progress towards awards.
- B. Keep an absentee card in the event she must be away from home.
- C. Work closely with the teacher and keep up to date on fulfilling assignments.
- D. Conscientiously attend all meetings.
- E. Be aware of requirements for class and Individual Awards.

### THE SOLUTION

To be successful, you must:

- 1. Read and study the Girls' Programme Booklet issued by the YWMA General Board.
- 2. Understand your specific responsibilities and how they are related to this programme.
- 3. Continuously train, educate, and instruct on a ward/branch, stake/district and mission level.
- 4. Closely follow through on a monthly basis.

Every bishop/branch president, executive, leader, or MIA worker must study and pray to receive a personal conviction of this programme and ask the Lord to help them sense and successfully discharge their divine responsibility to the girls they lead.

## Glossary

A GIRL earns her Individual Award the same in a mission as in a stake. A girl cannot get her award unless the leaders send in the reports. To help you put over this Girl's Programme, you should have these tools:

1. *Bethvee Entrance Letter* — a letter welcoming the new girl into MIA and informing their parents of the programme.
2. *Girl's Individual Survey* — branch and district summary of survey used in taking the survey of all girls from 12-26 years, giving a summary of all girls in the branch, which is sent to districts so they may make a district survey.
3. *Individual Record Card* — card on every girl, whether she attends or not, kept by the secretary, recording her attendance and individual as well as class awards for seven years.
4. *Girl's Programme Class Roll Card* — a record kept by teachers and secretaries of individual girls in each class.
5. *Teacher's Personal Record Book* — a record kept by the teacher.
6. *Ward Accumulative Record Book* — record kept of yearly and monthly record by branch secretaries.
7. *Individual Requirement Card* — a girl keeps her own record of attendance and activities on wallet-size card.
8. *Teacher-Class-Subject Sheet* — for lesson title, attached to roll card.
9. *Attendance Information* — used by class teacher and secretary to check on absentee girl.
10. *Minutes of Monthly Evaluation Meeting* — (which takes the place of the former Bishop's meeting) YWMA ward/branch board members attend. Activities and attendance of all girls 12-26 are received and discussed.
11. *Monthly Information Sheet* — sent monthly by secretary to branch president and district secretary with a record of girls' attendance and activities.
12. *Ward and Stake Report Forms* — for keeping record of monthly information, which is compiled in branch and district and sent to mission headquarters.
13. *Stake Accumulative Record Book* — district compilation. Taken from branch monthly report.
14. *Bishop's Letter* — a reminder to the girl of her record attendance and the requirements for Individual Award.
15. *Application for Individual Award* — to be kept and filled out by branch secretary.
16. *Individual Award* — award earned by the girls through their own record. Seal — indicates the number of years award has been earned to be put on certificate.
17. *Annual Report* — yearly record kept by secretary.
18. *Absentee Card* — for girls out of town to keep a record of their attendance away from home.
20. *Girl's Programme Booklet* — complete details and information of programme — a must.

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SERVICES OPERATED FOR BOAC-CUNARD BY BRITISH OVERSEAS AIRWAYS CORPORATION WITH QANTAS

by Eileen R. Dunyon

## *Holiday lessons*

**I**N an address at Primary general conference in April, 1963, Elder Howard W. Hunter said, "Who plants the seeds of childhood faith is serving best of all. What a great privilege it is to plant seeds of childhood faith in the minds of the little ones. Jesus demonstrated His love for children as He took them up in His arms and blessed them. I am sure He blesses those who give of themselves and their time and effort for the welfare of boys and girls such as you who give leadership to the Primary Association."

In the West European missions we would heartily recommend that you give a full measure of service by continuing to meet with the Primary children during the month of August. True, this is holiday time, and many children will not be able to attend, but every soul is precious in the sight of our Heavenly Father, and we would beseech you to meet if only a few children can be in attendance.

Many of your lesson books will not have lessons scheduled for the month of August. Perhaps you would like to hold any of the following activities at the regular Primary time and have all classes combined in attendance.

### **Lihoma Holiday**

You may hold the Lihoma Holiday on a regular Primary day in August. This is the day when girls who are turning nine, or who have completed

the Pilot courses of study are advanced into the Lihoma programme. Also, girls who are ready to graduate from Primary are honoured at this time and complete their Primary experience by receiving the graduation scroll for their bandlos.

The programme should begin as a regular meeting. Following the prayer, a talk could be given by any girls who are graduating from Primary. Then the scrolls would be awarded to them for their bandlos.

Following this, all Pilot girls who are coming into the Lihomas would stand. They should be told the name of the lessons they will be studying the coming year and the name of their teacher. The teacher then tells the girls about the Lihoma code, "I will bring the light of the gospel into my home." She gives a short talk about the code and tells the girls what their code line will be.

The code line is found in one of the first lessons of the book being used for the coming year. Bandlos should be placed around the necks of the new Lihoma girls. Then the girls who are already Lihomas stand facing the new girls who are coming into the Lihoma class, they sing them a welcome song (found in the Lihoma lesson book), and welcome them into the class. Refreshments may be served if desired. Parents and other children who attend Primary may be invited

to watch the programme if they desire to do so.

### **Story Festival**

One week in August plan on conducting a story festival. If your Primary is a small home Primary, choose from the lesson book stories which the children have enjoyed and re-tell them. Ask one or two members of the ward or branch to come to Primary and tell a story to the children. Select stories that the children will enjoy. These could be stories from the "Children's Friend," or they could be stories from the old time favourites.

If you have a larger Primary in a ward or larger branch, have the entire Primary seated in a semi-circle in the cultural hall. Select four people to tell stories. Assign one an animal story, one a fairy story, one a true story (biographical incident, or faith promoting experience), and one a Bible or Book of Mormon story. Let each story-teller, who may be costumed if desired, stand in the centre of the circle, and walk around to various positions in the circle as she tells the story. Some of the older children would be delighted to prepare and tell their favourite stories to the rest of the Primary. They would enjoy preparing their own visual aids to use as the story is told.

### **A Special Lesson**

The purpose of Primary is to teach the children to pray and to walk up-



rightly before the Lord. One lesson day could be well spent by finding out what the children know about prayer. Discuss prayer with them. Ask them why they pray. When do they pray? How do they know that prayers are answered? Tell the story of Biblical or Book of Mormon characters whose prayers were answered. Have someone tell Joseph Smith's story and about his first vision. Why do we say "Amen" at the closing of a prayer in a meeting? Tell the children of a personal experience you have had when your prayers were answered. Use visual aids from any of the teaching aids sets which illustrate prayer.

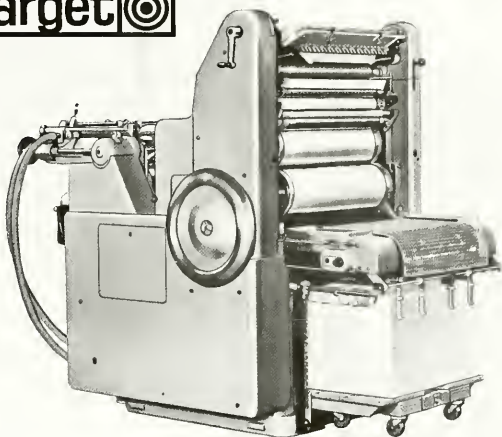
#### Review Day

Each class in Primary has learned specific gospel truths during the year. Skylets could review any of the truths they have learned about our Heavenly Father. They could tell what they have learned about prayer. They would enjoy dramatising a story from their lesson book; or they could have a delightful day with rest exercises and fun songs. Lihomas could review Scripture verses or Articles of Faith. Trail Builders could review Articles of Faith and other graduation requirements. Pilots could review the qualities essential for baptism. Look through your lesson books and choose games and activities from several of the review lessons.

#### Show and Tell Reverently

Take one Primary day to develop reverence. This would be a good way to develop a "Show and Tell" day. Let each child bring to Primary his favourite book, toy, object, or hobby. Have the children take turns showing what they have brought to the other children and telling why it is important to them. Before you begin, talk with the children about the Standard. Tell them they are in our Heavenly Father's house. Here everyone is polite. We take turns. We wait to speak until we are asked. Have different children show how to walk reverently, to talk reverently, to listen reverently, to sit reverently, and to "Show and Tell" reverently. Sing a reverence song at the beginning and closing of the programme.

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Sister Lorna Birchall in her "international" costume. (see second news item)



Cooking over a campfire at the Campcrafter camp.

CHANGES have been made to the boundaries and administration in four of the nine missions in the British Isles. With a view of increasing efficiency, missions have been combined in two areas. These combinations have resulted in the transfer of two mission presidents and the release of one.

The North Scottish Mission has been combined with the Scottish Mission under the direction of President David B. Haight of the Scottish Mission. The new mission's headquarters will remain at Renfrew.

President Phil D. Jensen of the North Scottish Mission is being transferred to Los Angeles to preside over the California Mission.

The North-East British Mission has been combined with the North British Mission, and this new area will be presided over by Wilford H. Payne, who is now president of the North-East British Mission.

President Rolland L. Jaussi of the North British Mission is being transferred to the Irish Mission, where he succeeds President Stephen R. Covey, who is being released upon completion of his three-year assignment.

\* \* \*

"International Friendship" was the theme of the YWMIA Campcrafter weekend camp organised by Sister Lorna Birchall, of the Epsom Ward, London Stake. The camp was held at Crawley in Sussex, and YWMIA leaders from stakes and missions throughout the country were in attendance.

The camp began on the Friday evening with a campfire programme of skits and other entertainment. This was followed by a moonlight walk down the country lanes around the Crawley Chapel. This hike was led by Sister Judith Perry and Sister Kathy Ward. When the girls returned to their camp they rounded the evening off with a campfire sing-song, led by Sister Pauline Doggett and Sister

Doreen Wilson. Family and individual prayers were said as the girls went to bed, and then, after each one had been visited and kissed "goodnight" by Sister Birchall, they were lulled to sleep with songs by Sisters Sandra Covey, Francis Simpson and Anne Moffett, from the Irish Mission.

Saturday morning began early with a nature walk led by Sister Perry. This time the girls went through Goffs Park. When they returned to camp, breakfast was ready. After breakfast three classes were held—in first aid, handicraft and compass work.

The camp ended on the Saturday afternoon with talks by Sister Jones—a great-grandmother, who proved that camping can be fun for all ages—Sister Covey, who is the wife of the Irish Mission President, and Sister Lorna Birchall, who emphasised the theme of the camp by wearing an article of clothing from each country.



Roy Darley seated at the Tabernacle organ. (See story on opposite page)



The newly-completed Sunderland Stake House.

**F**IRST major changes in Tabernacle organists position in 18 years was effected at General Conference.

Alexander Schreiner, who has served as Tabernacle organist since April 7, 1924, was named "Chief Tabernacle organist."

Frank W. Asper, completing nearly 41 years as Tabernacle organist since his official appointment on April 24, 1924, two weeks after the appointment of Dr. Schreiner, was retired and given the title, "Tabernacle organist emeritus."

Robert W. Cundick, associate professor of music at Brigham Young University, was sustained as Tabernacle organist.

Roy M. Darley, assistant Tabernacle organist since April 12, 1947, was also sustained as Tabernacle organist.

Dr. Cundick brings to his new as-

signment as Tabernacle organist a rich background of musical training and Church service.

Dr. Cundick served as organist at Hyde Park chapel in London, for nearly two years, giving daily public organ recitals. He also gave concerts in Europe while serving at Hyde Park chapel.

Dr. Cundick has been an organist in the Church since he was 12, serving in many ward and stake positions. For several years he taught classes in organ and choral conducting for the Church General Music Committee.

When the Tabernacle Choir toured Europe in 1955, Dr. Cundick was guest organist at the Tabernacle organ recitals, giving 36 recitals.

Prior to his call as assistant Tabernacle organist in 1947, following his release from the armed services, Elder Darley had been organist and





Above: The new Scunthorpe Chapel, built on the corner of a new housing estate which overlooks some of the beautiful Lincolnshire countryside.



Left: The Building Supervisor and one of his missionaries working on the spire of the Middlesborough Ward house in the Sunderland Stake.

Below: The Stevenage Chapel, one of four new chapels either completed or nearing completion in the London Stake.





chapel director of the LDS Washington Ward in the nation's capital. He also headed the information bureau.

Elder Darley was graduated from Utah State University in Logan with an A.B. He will be granted his M.A. degree in composition this June by the University of Utah.

From June 1961 to June 1962, he served as organist at the Hyde Park chapel in London. While in London, he was awarded his "ARCM" (Associate of the Royal College of Music).

#### NORTH-EAST BRITISH MISSION

The Beverley Branch members were privileged to have Sister Reeder of the Primary Association's General Presidency come to talk to them and other Primary workers from the North-East British Mission.

Sister Reeder told them that the Primary workers were "helping hands and hearts that know and feel."

\* \* \*

Saints from the Scarborough Branch in the North-East British Mission participated in an evening of entertainment put on by the Scarborough Council of Youth. Sisters Susan Bagnall and Sheila Coates mimed to records, Brother Peter Sweeting did some impersonations, and was later joined by Brother Gerald Greaves in a guitar and song spot.

\* \* \*

The Beverley Branch in the North-East British Mission has become affiliated with the East Riding Association of Youth Clubs. This means that the Church in Beverley will now be working alongside other Youth Clubs in the town to make activities more interesting and enjoyable. There will be competitions throughout the year and trophies for the winning teams. It is hoped that this will give the people of Beverley a better understanding of the Church and its purpose.

#### SCOTTISH MISSION

Over the past years the Church has distinguished itself in many ways, and the Brigham Young University has played a big role in this. The "Y" is fast becoming a big name in the Ath-



Part of the large crowd of saints and friends who attended the Kirkcaldy Branch (N. Scottish Mission) Gold and Green Ball. Seated in the front row are President and Sister Phil D. Jensen (fourth and fifth from the left).

In 1956, 59, 62 the BYU Track team made European track tours. We are pleased to welcome the BYU Track team again in their 1965 "Tour of Europe," which will include track



meets in England, Ireland and Scotland.

\* \* \*

Close to Scotland's main water way, the Clyde River, is a beautiful rolling countryside called Erskine Park. There on May Day the Scottish Mission held their Highland Games. Missionaries are well known as "Big eaters," and there was plenty to eat. When "Dinner's on!" was shouted, one hundred and sixty missionaries came running to gobble-up two hundred pounds of grade "A" beef. Arizona's Elder John Cunningham, who is an old hand at outdoor cookery, supervised the beef barbecue Arizona style. A six foot pit was made and covered with two feet of hot coals. The tinfoil-wrapped meat was lowered onto the coals, covered with wet burlap bags and sealed off with several feet of turf. The meat was delicious.

Some of the Elder wore their kilts to give the outing a real Scottish flavour. Others tried their hand at the old Scottish sport of throwing the caber. The caber is an awkward fourteen foot log weighing between ninety and two hundred pounds. The

A missionary of the Scottish Mission trying his hand out at an ancient Highland game, "Tossing the Caber." He was participating in the Mission's Highland Games.



thrower stands the log on its small end and grips it with both hands; picking it up vertically he runs a few steps and with a mighty thrust heaves it into the air to make it land on its top or heavy end. The best throw is determined by having the caber fall perpendicular to the ground and then in a straight line away from the thrower. Some participated in stick pulling, the favourite sport of Joseph Smith. Wrestling, ping-pong, cross-country running, football, and softball, as well as special activities for the Lady Missionaries, filled the Saturday afternoon at Erskine on the Clyde.

\* \* \*

In bonnie Scotland, June 11 is the opening night of the popular Latter-day Saint production, "Promised Valley." For two nights the pioneer years of the Church will be placed before the public eye. Thirty-two hundred Scots will learn of the joys and sorrows of those tough-fibred saints who endured the refiners fire during the early years of the Church. They'll laugh with the humorous antics of Fennelly and his eight sons, and be moved by the saints' courage on their westward trek. Members of the Scottish Mission and the Glasgow Stake have been rehearsing three to four times a week to prepare for the June production at the Concert Hall in Glasgow, Scotland.

Dennis Clancey, a much loved and widely travelled Scottish vocalist from Dundee, will play the male

lead, Jed. It is easy for Brother Clancey to play this character, for he, like Jed is full of life and fiery enthusiasm. In 1963 he brought glowing smiles to our prophet's face at General Conference as he sang the Scottish folksong, "O My Jock McKay;" the song's words must have reminded President McKay of his wonderful missionary labours in Scotland many years ago. Brother Clancey recently recorded this song on a new album called "Two Braw Lads." Between professional engagements and recordings he has found time to lend the Church his well-trained voice and abilities.

Playing opposite Brother Clancey as Celia is Isobel Green. Mellow-voiced Sister Green has been the motivating force and director of the Scottish Mission's Singing Mothers for the past four years. Brother Clancey and Sister Green will team up to make "Promised Valley" a tremendous success.

Directing choreography is professional dancer Sister Doreen Birrell of the Glasgow Stake. Sister Birrell's know-how in dance and also drama gives the show an added flavour and polish.

At each rehearsal the chorus gives their all with, "We're going west, we're going west," and Sister Melba Coon, their director, becomes more inspired to make the show a success. Sister Coon and her husband come from West Jordan, Utah. They are supervising a building at Dumbarton.

Singing Mothers of the South Coastal District (South-West British Mission) rendering "All in an April Evening" at the District Conference. Above: President Ray H. Barton, head of the South-West British Mission, speaking at the conference.

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**A**LL ye inhabitants of the earth, hearken and hear! God has, in our day, spoken from the heavens; He has bestowed His holy Priesthood on the children of men; He has called upon all people to repent.

Let us submit to Him, that we may share in this invisible, almighty, God-like power, which is the everlasting Priesthood.

The Priesthood of the Son of God, which we have in our midst is a perfect order and system of government, and this alone can deliver the human family from all the evils which now afflict its members, and insure them happiness and felicity hereafter.

The Priesthood of the Son of God in its operations comprises the kingdom of God.

Men who are the vessels of the holy Priesthood, who are charged with words of eternal life to the world, should strive continually in their words and actions, and daily deportment to do honour to the great dignity of their calling and office as ministers and representatives of the Most High.

The Gospel has brought to us the holy Priesthood, which is again restored to the children of men. The keys of that Priesthood are here; we have them in our possession; we can unlock, and we can shut up. We can obtain salvation, and we can administer it.

But the Lord has so ordained that no man shall receive the benefits of the everlasting Priesthood without humbling himself before Him, and giving Him the glory for teaching him, that he may be able to witness to every man of the truth, and not depend upon the words of any individual on the earth, but know for himself, live "by every word that proceedeth out of the mouth of God," love the Lord Jesus Christ and the institutions of His kingdom, and finally enter into His glory.

Until a selfish, individual interest is banished from our minds, and we become interested in the general welfare, we shall never be able to magnify our holy Priesthood as we should.

The Lord Almighty will not suffer His Priesthood to be again driven from the earth.

The Priesthood does not wait for ignorance; it instructs those who have not wisdom, and are desirous of learning correct principles.

Much has been said about the power of the Latter-day Saints. Is it the people called Latter-day Saints that have this power, or is it the Priesthood? It is the Priesthood; and if they live according to that Priesthood, they can commence their work here and gain many victories, and be prepared to receive glory, immortality, and eternal life, that when they go into the spirit world, their work

will far surpass that of any other man or being that has not been blessed with the keys of the Priesthood here.

When the faithful Elders, holding this Priesthood, go into the spirit world they carry with them the same power and Priesthood that they had while in the mortal tabernacle.

When the holy Priesthood is upon the earth, and the fulness of the kingdom of God has come to the people, it requires a strict obedience to every point of law and doctrine and to every ordinance which the Lord reveals.

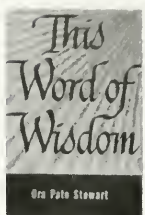
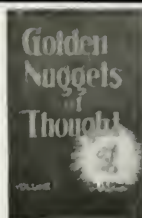
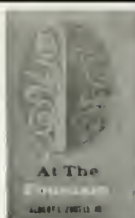
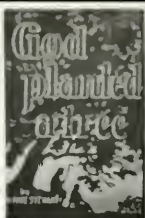
An individual who holds a share in the Priesthood, and continues faithful to his calling, who delights himself continually in doing the things God requires at his hands, and continues through life in the performance of every duty, will secure to himself not only the privilege of receiving, but the knowledge of how to receive the things of God, that he may know the mind of God continually; and he will be enabled to discern between right and wrong, between the things of God and the things that are not of God. And the Priesthood — the Spirit that is within him, will continue to increase until it becomes like a fountain of living water; until it is like the tree of life; until it is one continued source of intelligence and instruction to that individual.

## ***The Holy Priesthood***

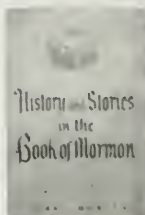
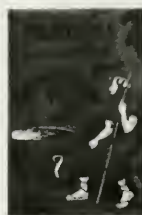
***by President Brigham Young***





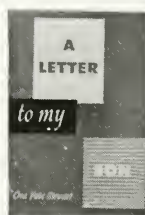
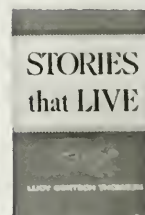
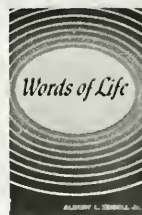
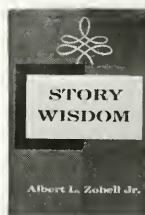
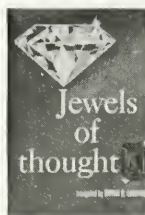
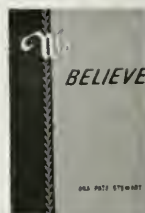


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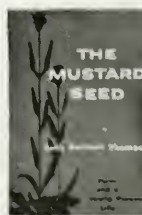
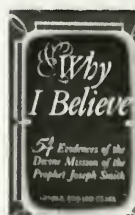
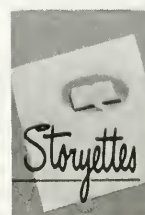
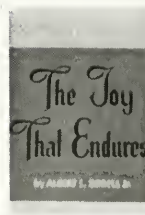


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